

THE Bloomfield Record
A WEEKLY JOURNAL

S. MORRIS HULIN, Editor and Proprietor.
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Preachers and Politics.

From whatever point of view one looks at it, the position taken by certain clergymen in this campaign is unfortunate. There is probably no class of educated men so poorly equipped to discuss the financial question as the ministers of the gospel, so their utterances do not carry weight with students of political economy.

When, in addition, they show such eagerness in defense of the Pharisees, "who devout widow's houses," and inveigle so bitterly against those who object to a dishonest 200-cent dollar, the effect upon the church it self cannot be but harmful. They invoke a comparison between the teachings of their Master and their own subserviency to Mammon that will go far to cripple their usefulness in fields where they undoubtedly do much good. But a "house divided against itself cannot stand." "Ye cannot serve God and Mammon."

It must not be overlooked, however, that nearly, or quite all, who have made the choice of Mammon, live in large cities where the pews are filled with those who profit by the present iniquitous system, and that they constitute only a small number compared with those who are endeavoring to "break every yoke and let the oppressed go free."

Some years ago there was a conference of ministers to devise ways of reaching the masses. If there are many more such sermons as that of Rev. Dr. Lampman, lately delivered in Newark, there will be no such question to be discussed, as that they don't want "reaching." The common people heard Christ gladly, but are not likely to have any confidence in Mammon's defenders.

Thirty-five years ago a small book was written and published, entitled: "The Honest Man's Book of Finance and Politics." It aimed to show the "cause and cure of artificial poverty, dearth of employment and distress of trade." Its radical motto was "Right is the only Cure for Wrong." It specially pointed out and attacked "Paper Money and Speculation, Usury and Injustice," also exposing and opposing the American Protectionist idea as a mere palliative. This book was ahead of its time, and yet it was timely. Truth always is, however unpalatable or harsh. Mr. Hunt's book did not fall "stillborn from the press, but it fell set on stony ground, some in good soil. Now the book can not be bought, and copies are treasured by those who have them as their political New Testament.

We refer to its pages at this time of superficial study of the money question because of a somewhat remarkable prediction therein made and in these words: "The great political and financial evils which now cloud the earth and the growing influence of the fast-increasing spirit-host that never loses a man—will yet make all people flee to The Right for refuge."

A great change must soon begin, though I have little hope that it will come unexpected. On the contrary, the first clash of the two opposite systems of powers must shake the whole earth and produce a time of trouble such as never was since nations began, even until that time. Mammon will summon all his pensioners, all his parasites, all betrayers of right, and his slaves of every sort, to the battle. Then may darken the heavens with their lies, and poison the earth with their cruelties—but some angel-guided lover of Right will utter God's truth so calmly and clearly as to reach the intellects without inflaming the passions of any; God's truth thus imparted will prove the vehicle of God's power; and the power of Mammon will vanish before it like water before the sun."

The political campaign originating in the recent National conventions involving a fundamental financial principle has engaged the whole country with a momentous and most perplexing problem—that of silver coinage. One man in one of the conventions in debating the question for or against the gold standard, though one of the youngest, confronted older and most experienced politicians in the imperative mood: "You shall not," were the words he employed, and with them a metaphor that clinched and riveted his argument; and from then till now all the batteries of Billingsgate have been trained upon Bryan, and the Cause he has espoused. For making that speech and for continuing to make speeches millions are being spent to put down "the boy orator." His candidacy, at first treated as a jest, is now regarded as a crime, demanding that money be poured out like water to defeat him. Mammon has summoned all his pensioners and all his parasites to battle against Bryan. Sermons from the pulpit, fulminations against the wickedness of "silver," are demanded, and Dr. Parkhurst avers solemnly that "the Almighty even could not raise the value of silver to \$1.29 an ounce." The only possible good result

A MINISTER FOR SILVER.
Rev. Mr. Young Disagrees With Gold Clergymen

Rev. S. Edward Young, pastor of the Central Presbyterian Church and moderator of the Presbytery of Newark, in his pulpit last Sunday said in part:

"I know there are many clergymen who would willingly speak out on the subject of the issue in this campaign and would declare for Mr. Bryan and the principles he represents, but refrain because they are afraid they will lose their bread and butter. The minister who says anything in favor of Mr. Bryan is subjected to the same scorn and annoyances, the same threats of loss of position and cutting of salary that ministers who spoke in favor of the South in the North, or ministers who spoke in favor of the North in the South, were forced to undergo before the war."

"Mr. Bryan and the men who advocate the cause of free silver are not dishonest. Since the present silver agitation began I have visited nearly every section of this country and have been in conversation touching the subject with religious workers. My conviction is that the advocates of silver, from James G. Blaine to Teller and Bland and Bryan, have been and are as conscientious as their opponents.

"Taking the country through, I think the clergy are about evenly divided on the issue, while a very few profess moral scruples against free coinage. A man who is considered by multitudes the leading evangelist of this continent, Mr. Moody excepted, said in my hearing some time ago: 'I see the rich are for gold; I favor silver.' Another, not a silver man, has polled hundreds of ministers, and finds that no one opposed to silver has read books on the subject.

"In instances, when you find in that usually admirable magazine, *The Arena*, in the October number, a contribution by Senator John T. Morgan, such a statement as this, with which he begins his article, 'Silver and gold were created for use as money metals. That is their only useful function,' it is well to stop right there and look elsewhere, or proceed with great caution, for mistakes are never combed by the eternal verities; punishment is inevitable."

One must think for one's self, and do that careful, critical reading is necessary, and when it is found that carelessness or incorrect statements are made, it is better to stop right there and look elsewhere, or proceed with great caution, for mistakes are never combed by the eternal verities; punishment is inevitable.

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"I believe that the people who reside in communities dominated by the gold sentiment seriously misjudge those favorable to silver. We are in a locality where the press is almost entirely arrayed against free silver. In the West it is the other way. Neither locality gets the unbiased truth. Men whose integrity and ability are unquestioned prove, as they think, conclusively, that the silver dollar proposed would be as honest as any coined.

"If the silver cause be knavery,

then the American people, from 1792 to 1873, were knaves, for they sanctioned all that time what the present silver agitators seek. When the disheartened laborer reads that clergymen denounce his belief in silver as an attempt to shield half his wife, that laborer's love for the church does not appreciate at the ratio of 16 to 1. He goes to his employer and protests calling names and proceeds to frank, calm debate. I believe that Mr. Bryan is the purest, most religious man ever nominated for the Presidency by any party, excepting Lincoln."

Italian Shepherds.

As for their moral and intellectual characteristics, these vary not only according to their social status, but according to their social status. Between the prosperous shepherds from the mountains of Pistoia, imbued with the proverbial courtesy of the Tuscan, speaking the purest Italian, acute intelligent, a fluent story teller, and often an extrovert poet, down to the wretchedly poor, broken-peasant shepherds, who, with difficulty, keeps body and soul together with the proceeds of his small flock of half starved sheep, whose only pasture is on the pathways and byways or furiously cropped from forbidden ground, between such two extremes the gradations are numerous, but the general understanding of the character of the different classes of character is common to all. Common to all is the life they lead, solitary and wandering, now on the lonely heights of the Apennines, now on the still lonelier plains of the Maremma. They are hardly ever seen even in the larger villages, and it is only from some lofty hilltop that they have a distant glimpse of the towns, these modern Babylon, on which they gaze with mixed feelings of curiosity and aversion.

Always alone, they necessarily become taciturn, and, therefore, meditative. Their life out of doors, without manual labor or fixed abode, leads them to apply their minds to study the habits of the animals of the course of the stars. The necessities of their nomadic existence teach them to apply this knowledge, and they become terrible poachers, clever veterinarians, tanners, herbalists, basket makers, stocking knitters, sometimes excellent joiners and shoemakers—Good Words.

Berthing the Baby.

The fond mother who puts her infant on the penny slot weighing machine and weighs over its pounds of solid flesh only repeats the most ancient of customs, "berthing the baby." Thus Professor Chamberlain's remarks may furnish many valuable anthropometric data. Haberlandt has written a curious paper on the growth of men in India and how the devotes of certain gods propitiated them by a gift, the weight of which exactly corresponds with the ponderosity of the supplicant. "Thou art weighed in a balance and found wanting" (Daniel) may have its origin in this custom. Critical examination of the evidence made in the past as to the effectiveness of prayer in Britain when an ill man comes to a certain shrine seeking a cure. He was weighed, so as to see whether he gained or lost flesh, as the religious regimen under the priests was being carried out. Professor Chamberlain gives an Eakimo custom. When a man or a woman is sick the patient's headrest. Then she weighs the stone in her hands daily, and if, supposedly, the stone feels heavier, then the sick one will be cured. If the stone seems to be lighter, then there is no chance of recovery. It is doubtful whether an Indian woman having a child born in America would even submit to the trial of the balance. It would be deemed unlucky.—New York Times.

Political Notes.

The Bryan and Sewall Democratic club of Newark will conduct an open meeting at the Centre to-night.

The next week promises to be exciting in political circles. The primaries for the election of delegates to the Republican County Convention, which will be held in Orange Music Hall, next Wednesday, Oct. 14th, at 3 o'clock, to nominate a candidate for Sheriff, State Senator, eleven members of the General Assembly and three Coroners, will be held next Monday night. The primary and convention to nominate a member of the Board of Freeholders will be held next Thursday, the 15th inst.

The result of the Republican primaries for the election of delegates to the Eighth Congressional District, held on Tuesday night, was as follows: First Ward, Wright C. Stout and John Newton; Second Ward, William A. Baldwin; George Fisher and Henry Schwartz.

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The Money Problem.

GLEN RIDGE, N. J., Sept. 29, 1896

Editor of *The Record*:

There is such an avalanche of misleading and irrelevant statements on the money question that I am tempted to trespass upon your columns to endeavor to cast some light upon a problem very simple itself, but rendered very confusing by the complexities introduced into its discussion by the "pawsmen" on both sides. Important as the money question is, with its decision meaning so much of misery or relief to any nation, yet, like the teachings of Divine Truth, "a way-faring man, that a fool, need not err therein," if he but divest himself of prejudice, partisanship, and self-interest. "On what an' you say?" Yes, but this is such an important issue, rather what it will lead to than what is, *per se*, that no one can escape the responsibility of making that "if" the door to achievement.

Each one is under solemn obligation to think out all questions affecting the rights or privileges of humanity for himself, carefully weighing the inherent verity, or the opposite, of each statement, and with the practice come mental and moral strength; and after having in the court of conscience arrived at a verdict, nothing of past attachment-friendly persuasions should prevent according action.

The most time for one's self, and to do that careful, critical reading is necessary, and when it is found that carelessness or incorrect statements are made, it is better to stop right there and look elsewhere, or proceed with great caution, for mistakes are never combed by the eternal verities; punishment is inevitable.

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"The great truth of the matter is that the press is with the gold standard, but so according to their social status. Between the prosperous shepherds from the mountains of Pistoia, imbued with the proverbial courtesy of the Tuscan, speaking the purest Italian, acute intelligent, a fluent story teller, and often an extrovert poet, down to the wretchedly poor, broken-peasant shepherds, who, with difficulty, keeps body and soul together with the proceeds of his small flock of half starved sheep, whose only pasture is on the pathways and byways or furiously cropped from forbidden ground, between such two extremes the gradations are numerous, but the general understanding of the character of the different classes of character is common to all. Common to all is the life they lead, solitary and wandering, now on the lonely heights of the Apennines, now on the still lonelier plains of the Maremma. They are hardly ever seen even in the larger villages, and it is only from some lofty hilltop that they have a distant glimpse of the towns, these modern Babylon, on which they gaze with mixed feelings of curiosity and aversion.

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